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Woman's Union Missionary Society of America
FOR HEATHEN LANDS.

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SEVERAL reports of last year's work came too late for the March number of our little messenger, but as they give a good insight into our missions, we cannot forbear to print them. It is also a great pleasure to welcome the contributions from our Bands, showing how deep is their interest in suggesting fresh methods to promote the best welfare of their organization. We ask all who love us to bear this part of our work in their hearts and in their prayers.

FOREIGN DEPARTMENT.

INDIA—Calcutta.

Letter from Miss Hook.

THE RETROSPECT.

Dec. 21, 1880. The end of the year is approaching ; schools throughout the city are, one after another, being examined for their Christmas prizes. At this time we should cast a glance backward, and, in review of the past year, mark how the Lord has led us, and render to Him all praise and thanksgiving.

Our staff of thirteen missionaries has been able to work uninterruptedly throughout the year ; not one week of extra holiday, on account of illness, has been necessary to be taken by any, with one exception.

There has been a good attendance at the schools ; in some, the numbers have increased. A great number of large girls, in the higher classes, have been taken out to be married, and smaller children have come in to fill their places. In some of the schools education has been advanced to a somewhat higher standard. Education, however, has not crowded out the Gospel. The Bible is read by the elder girls, and the smaller ones recite catechism texts, hymns, and Bible stories in simple form, and the teachers press the truth daily upon them. In some of the larger schools another teacher has been added, the better to advance the pupils.

Work in the zenanas has been continued as usual. Some houses have been closed because the pupils have been removed with their families to other parts of the country ; a very few have closed on account of opposition to Scripture. Some gentle women have been taken away, but they knew the way of salvation, and in some instances they have asked the prayers of their teachers. What was in their hearts we know not ; we can only commit them to the mercy of God, and trust that at the last moment they clung to the Cross.

Many very interesting and hopeful conversations are reported by the missionaries, and one is constrained to believe that some pupils are not far from the kingdom of Heaven. We look forward with strong faith to a time when entire families will come out on the Lord's side.

The work at Rajpore goes on amidst many discouraging circumstances. The old Hindu teachers, who had fallen into very bad habits when there was no one to superintend them, are very difficult to manage. Lately, two new schools have been opened, one containing fifteen girls, the other, thirty-nine. There are many in the zenanas desiring to be taught. The mission house built at Rajpore is not yet quite finished, but it is occupied by the superintendent and family. Eliza, whom

many of our readers will remember, is also there, has taken the higher classes in one of the schools, and has already made an improvement in it. In our work there are many hindrances. The indolence natural to the people is more manifest in the women, because they have not been obliged to exert themselves to work. They become interested for a time—it is a novelty ;—they run well for a season, and then relapse into their idle ways again, and it is most difficult to rouse them to exertion.

Then the children are allowed to have their own way and are irregular in attendance at school ; they are invited out by the neighbors and “cannot go to school to-day,” or they are playing when the “ghee” goes for them and cannot stop to go to school. If the mothers are appealed to, they will say : “One would think my daughter had to earn her living that she must *always* go to school !” All these are great annoyances to the teacher who strives for the improvement of her pupils.

Last evening the monthly Calcutta Missionary Conference was held. The subject was : Reminiscences of 1880. Some experiences were told, some interesting statistics given ; but even a review would be too much for a single letter. The experience of all proved that progress was most apparent. Old prejudices were being removed ; faith in the old systems was greatly shaken. Among the educated there had long been a seeking after something better ; hence, endless theories had arisen, and these had been found unsatisfactory, and now many were looking to Christianity for the rest that could not be found elsewhere. Those working in the country districts showed how great an influence Calcutta exerted there, as the seed sown here is wafted there. There was one member of the Conference present who had been absent from Calcutta fifteen or twenty years. He told how he had grieved over the sad condition of the zenanas at that time, when only a few houses had been visited, but now zenana work had grown to great proportions and was one of the institutions of the land. By contrast he showed its rapid growth and power, and added : “Our American cousins with their accustomed push should receive kindest mention.”

A native pastor gave a most touching glimpse into his own history. Fourteen years ago he came out of Hinduism, and for many years, if he approached his own home he was driven from the door like a dog; but many were the prayers he offered up for the inmates of that home. Not long since, his father died, and again he went home; unmolested he entered the court, sat down in the very seat from which he had so often bowed down to the household gods; the old idol was there. The neighbors came in and gathered about him, and he talked for hours. They manifested so strong a leaning to the truths of Scripture that it surprised him. Afterward he went in and received a warm welcome from his mother and sister, and talked to them about Christ until twelve o'clock at night. His mother said: "Why did you not tell us this before?" Now he goes to them daily and teaches them about the Saviour, and soon they expect to be baptized and live with him.

That Mohammedanism is on the decline in Calcutta, is quite apparent from the fact that the great festival of the year, which took place a few days ago, was a very small affair compared to the great processions of years ago.

I have been much impressed of late with the vast amount of mission work done in Calcutta, and the great change that is rapidly being worked out in this land. I think our mission is doing a very respectable share of it, and I wonder that there should be any at home who could feel discouraged with our work here, and be anxious for new fields rather than vigorously press a work so hopeful as this.

Letter from Miss MARSTON.

INTEREST IN THE FAMILY.

I have had twenty-three houses which I visited once a week, two of them twice, as they have no teacher. In one of them I have three pupils who are learning English, and two of them are also studying Bengali. They are of a high-caste, wealthy family, bright and interesting, and, unlike many Bengali women, fond of study. They began their English alphabet six weeks ago, and are now half through the first

book, translating every word into Bengali, and back again into English, and writing on the slate all that they read. It is slow work, but they have made creditable progress. They also keep me busy in supplying them with various kinds of work—knitting, crocheting, and embroidery. They have all been through the first catechism, and the eldest has taken up the second, which is much more difficult. This woman's husband is a Christian. He was sent to England some years for his education, and was converted there and baptized. On his return to India he was not allowed to join his parents, and his wife would not live with him. He is permitted to write occasionally to his wife, and this, I think, has awakened in her a desire to know what Christianity really is. She is not inclined to talk much about it, but she is very much interested in reading the Gospel of St. Matthew, and will not, if possible, omit this lesson. Her questions show an eagerness to understand all that she reads. I have another house where the Bo's husband is also a Christian. Her father, in speaking of him, said: "He is now in England, and has been baptized, and when he returns his wife will join him. And I suppose," he concluded, with a sigh, "she will become a Christian also."

Just before the holidays began, I attended a prize-giving in a zenana mission school. There were five schools assembled in the house of a wealthy Babu, and long before the appointed time the children began to arrive, dressed in their sarrees, and bedecked with jewels. There were several recitations by the children, and singing of hymns, and one of the girls, by special request, repeated and expounded the "Parable of the Sower." The services were closed by the sweet singing of the Doxology by the pupils and native teachers. Prizes were given for different studies, and rewards by way of encouragement.

A peep behind the scenes will prove that Bengali boys are quite as much interested, if not more so, in the progress their sisters make, as American and English boys are. In a scantily furnished room—though the house is large and spacious—sits a mother of several children. She is evidently delighted with

the prizes her daughters have won. A boy of thirteen, brother of the girls, comes in, joins in the pleasures, and examines with curiosity as he reads the paper "A prize for writing." He calls his sister: "Shoshee, write something." She writes, and he, astonished, exclaims: "Truly, you do write very nicely." The same with his sister Nogando, who has a prize for reading. He makes her read and is much pleased. Thus interest is awakened, and so, with education, and above all, with the light of the Gospel, we may pierce into the darkened homes, and in due time reap the fruit of our labors "if we faint not." It is such an examination and prize-giving as this that Miss Hook and I are hoping for next year. Our desire is to collect all our Calcutta schools in one large room. I think by that time we shall be able to have one in the Presidency College, and invite our friends to be present, that they may know what we are really doing in the way of education among these little ones.

Letter from Miss SUNDER.

DIFFICULTIES IN THE WORK.

A very promising pupil lives in one of the worst places in the city. Her husband is a native broker, and having met with sad reverses, has one of the most miserable houses it is my lot to enter. The sanitary arrangements of the house are perfectly abominable, and the flooring seems to be giving way in many places. The room in which I teach makes me exceedingly nervous, for in no part of it can I make my stool stand evenly. But here there is a diamond in the rough. My pupil's intellect is something extraordinary for a native woman. She had no idea of Christ or sin or even God, when I went to see her, but now I believe she is trying to live the life of a Christian in her home. Before our vacation I had a long talk with her, and said, among other things: "Now, Bo, do not be tempted to do Pooja during the coming festival; ask God to keep you." Her reply was: "Oh, yes, mamma; they all say I am a Christian, and I will ask God to take care of me so that I may do no wrong." She progresses rapidly with all her

studies, and is most efficient in fancy work. The government inspectress is so pleased with her that she wants her to appear at some of the public examinations, but her husband objects to it. I should like you to see her last piece of work. It is a vase, supposed to be on a breakfast-table, with a lovely branch of roses on it, and two baskets of fruits standing near. The colors are well matched and the work very nearly done; it will make a most beautiful picture.

In another old, tumbled-down house I have three pupils. One a widow, the other the wife of a confirmed drunkard, and the third so surrounded by her pride of being a Brahmin that I have not yet found the way to her heart. Two of them are pupils I had in 1874, who gave up on account of some disturbance in the family. The wife of the drunkard is to me the source of much joy and much sorrow. She has been under instruction for nearly three years now, professes to believe in the Lord Jesus, and wants to know more about Him. It surprises me to see how clearly she retains all I tell her on each visit. I make it a point to read a few verses from some one of the Gospels, and then explain it as simply as I possibly can. Of late she has been telling me that she wants to become a Christian. I cannot make it clear in my own mind why she wishes to take this step. I know she has a most miserable, unhappy home, constantly struck by her husband, told by him to get out of the house; she is general servant, drudge, and everything else in the household. Sometimes she turns to me and says: "Mamma, will you make a way of escape for me; how long can I bear this?" At these times I tell her to pray for her husband; to ask God to help her to bear with him patiently. "Yes," she says, "I do, I do; your words alone have made me stay so far, but how long, how long! I am only flesh and blood." Sometimes, when overwrought, she will say: "You know there are other ways of escape; I can run away; I can kill myself." I quiet her when I say she will never then see the face of Jesus, and pray that she may be delivered from evil. Everybody says she has been a most faithful wife, and speaks in the highest terms of her.

INDIA—Allahabad.

Letter from Miss LATHROP.

(Communicated by the Philadelphia Branch.)

DAY AFTER DAY.

Days, weeks, months and years see us going through the same routine. One set of pupils goes and another comes, and we are always teaching, to more or less interested listeners, the simple story of the Cross. The Scripture oftenest on our tongues, when about our daily work, is "God so loved the world." A religion of love is foreign to heathen ideas; so many times the only sign of an impression we can see is that the recital causes them to say: "Your Gods are better than ours; but we are made for one thing, you for another." It is not always so, and we work in patience expecting continually to see great results from our weak efforts.

In some respects ours is different from all other mission work. A gentleman can go to the bazars and speak to crowds, and hope that those who hear may not only treasure the truth in their own hearts, but make it known to their friends and neighbors with whom they come in contact daily, in their business, in their walks abroad, and in hours of social intercourse. So with the boys who attend mission schools and can mingle freely with associates and friends. But not so with these secluded inmates of the zenana, whose intercourse is limited to the members of their own households, except at rare intervals.

Occasionally we meet with a woman who tells us her husband, son or brother has told her what he has heard, outside, of the Christian religion; oftener though the outer circle may be enlightened it does not penetrate to the dark inner rooms of the zenanas. More than one man has said: "I know the Christian religion is the one true faith, but I cannot openly embrace it because it would kill my mother." I venture to say it would be rare to find the man intellectually convinced of the truth of Christianity who had tried to convince his mother of it.

We go to houses in the immediate neighborhood of those in which we have taught for a long time and find the women as ignorant of the truth as if no Christian teacher had been in the same city. In this way a new house opened to us becomes a fresh field, and the teaching spreads slowly. The little school-girls go out with much greater freedom than their mothers, and we hear of their telling what they learn in school at home, and in other places.

A poor native Christian woman came to me for work three months ago, and I told her she might open a school in her part of the city. At first she could not succeed, and seemed so lacking in spirit and energy I thought her sure to prove a failure, but she has been encouraged and helped when she most needed it, and now she has a most interesting class of little girls, twenty in number. All of them have mastered the forty-nine letters of their Hindi alphabet, and some of them are reading easy sentences. They sing several Christian hymns, repeat Bible verses and the simple catechism, and, chapter by chapter, are going through "Peep of Day." On Sunday, with two other schools, they join in Sunday-school, and a little wholesome rivalry is going on between them, each ambitious to outdo the others. I offer no prizes, but each child has a small card with a Bible text upon it every Sunday, and these are exchanged for a larger one with a picture and text, when they have five. Most of the children in these schools are poor, and I hope at Christmas-time to be able to give each one a garment costing not more than five or six cents. This will be more to them than the doll which is so prized by the Bengali girls whose fathers are in better circumstances.

THE LITTLE ONES.

We have a Bengali girls' school numbering about seventy, and four Hindustani girls' schools with one hundred pupils, besides some children in Sunday-schools, to whom we wish to give a trifle for Christmas. Nothing pleases the children so well as a doll, except the very poor, to whom a garment, in this cold weather, is a real blessing. They come to school with

more than half the body naked, and sit shivering so they can scarcely hold a book, and yet eager to learn, and they forego a great deal for it, when they come into a house so many hours each day, instead of sitting, as they are accustomed to do, in the sun for warmth. It is a great mercy that in this country, all through the cold season, we have almost unclouded weather. The poor, who are poorer than you can imagine, live out of doors. A few bricks or small stones laid together on the ground, furnish them a place for cooking. They eat and wash their few dishes outside, and their charpoi, on which they sleep, is brought out and used as a seat through the day. If this fails, they sit upon the ground. As you may imagine, colds and fevers are prevalent. The poorer classes are very patient, and very indolent too, and a few pice (two-thirds of a penny) for food a day keep them from complaining or seeking for work. The parents of the Bengali children are mostly writers in public offices, or professional men, and these earn a good living for their families. Some of the Bengali physicians, graduates of the Calcutta Medical College, have earned for themselves a good name. One is said to have been especially successful during a recent outbreak of cholera here. He has a very intelligent and interesting family. His wife and sister learn in their home, and his little daughter is in our girls' school. She is one of the few who dress in European clothes. She comes looking as neat and well-dressed as we could desire. Most of the girls wear a short cotton jacket, and a long piece of cloth wrapped about them; the only difference between their dress and that of their mothers being that the women draw the cloth (saree) over the head, and the child has hers uncovered. Yesterday I was called into a house where there were two little girls the mother wished taught. I persuaded her to send them to school where they could read every day, instead of once a week when a lady visited the house. I heard a long, whispered discussion among the numerous old women, and finally the grandmother asked me if I could give them water to drink which would not break their caste. I assured her that all the water the school children drank was

drawn from the well in an iron bucket, and not the skin we use for ourselves, and that the man who drew it was of the proper caste—that is, one who has the care of cows. This satisfied them, and they allowed them to come. This is the question always asked before a child is permitted to attend school. Your interest would be deepened if you could see the need as we do, and the large field there is before us here.

Letter from Miss JONES.

(Communicated by the Philadelphia Branch.)

A HAPPY VISIT.

When I was in the grand old Himalaya mountains, the landslide at Nynee Tal took place, burying many unfortunate victims whose bodies cannot be recovered. The natives interpret the cause of the disaster as follows :

Nynee Tal is named from "Nynee," a goddess, and "Tal," a lake. Nynee is a local goddess of the Hindus, and is called the goddess of this lake, and, as far as I can learn, is worshipped only in this locality. They had a shrine built for her on the banks of the lake, which contained her image and that of many other Hindu gods. Into this the people went to worship with offerings of flowers and rice, very much as they worship in other Hindu temples. Also at times there are certain chemical actions that take place under the water, which change the color of its surface. These changes are attributed to the influences of the goddess, consequently the water is in some degree sacred to them, and they are often seen throwing flowers into the lake, and bowing their heads toward the shrine.

When this accident took place it swept the temple with its images into the lake, and they were buried with other buildings. Many stories are afloat among the people. One is that the Lord Siab kicked the image of the goddess, and she, through anger, caused this destruction. Another is that the goddess is angry with the English for settling on her banks, and has mani-

fested her displeasure in this manner. They do not seem to take into consideration that the goddess destroyed her own temple and buried in the ruins many more of her own worshippers than she destroyed of the English.

I am now with a party of missionaries on a trip through the mountains. After three days' journey, we have stopped in a little mission house, where a missionary and his wife live, to rest and see the work. There is but one other white family in this part of the mountains, but they are surrounded with a few native Christians, and an interesting work that has just started up among the heathen in the village near by.

The people receive religious instruction and seem to be much interested. But what has pleased me most is to see the earnestness of the native Christians here. The servants of the family with whom we are staying are mostly native Christians. The house-servant, the cook, and the man that takes care of the horses, are Christians, and the satisfaction they give in their work and lives is encouraging indeed. Of evenings they gather with us for family worship, and I am exceedingly pleased with their earnestness on such occasions.

Last evening I had the privilege of being present at their weekly prayer-meeting. The meeting was led by Rev. Mr. Buck, Missionary from Nynsee Tal, the subject of the evening being "The assurance of God's promises." After opening the meeting with singing and prayer in Hindustani, Mr. Buck talked a short time and repeated a text of Scripture bearing on the subject of the evening. He was then followed by the native preacher, his wife and each native Christian in the room repeating a text of Scripture connected in some way with the subject. This was followed by a prayer-meeting in which a number of the native Christians took part, among whom were the servants I have before mentioned. The earnest, simple way in which they prayed and seemed to take hold of God and His promises, in their prayers especially struck me and filled my heart with thankfulness. I was also pleased with their earnestness in praying for the heathen about them, and for the outpouring of the Holy Spirit upon the workers.

INDIA—Cawnpore.

Letters from Miss GARDNER.

RETROSPECT OF ONE YEAR'S WORK.

Standing on the threshold of another year and glancing back into the past, we cannot but let our minds go over the events of this our first year in Cawnpore. One by one they form themselves before us, and it is with gratitude to Him who has kept and guided us, that we recognize how much of blessing has mingled with all that has been done. On New Year's Day of last year, Miss Ward and I arrived from Allahabad, Miss Ward having previously engaged a house, an unfurnished Indian house! In all this wide world of ours a more barren object could not be found. Its blank whitewashed walls stared at us. Its mud floor, covered with rough bamboo mats, seemed to defy our utmost skill to make them homelike. We sat down, on this first day, in the middle of our empty rooms, and ate the lunch we had brought with us from Allahabad, and then started for the bazar to see what could be found in the way of furniture. Beds we secured, and our bedding we had brought with us, so we were sure of a comfortable night, and set to work to arrange and plan. In the midst of our labors came an invitation from our good Methodist friends, Dr. and Mrs. Waugh, to take dinner with them, which made my first New Year's dinner in this country one to be remembered. The next day we were refreshed and encouraged, and felt that it was, after all, good to start a mission this way,—a feeling that has decidedly gained upon us, as we stand to-day and look over the pleasant home that has grown up little by little around us.

And if this has been pleasant what can I say of the *work* that has grown up around us too? Starting with four Bengali zenanas, we have now, owing to Miss Ward's energy and true missionary zeal in hunting them up, more than two hundred and fifty women and children under instruction. Surely the Lord has been very good to us, thus to open the way and allow us to speak a word for Him, and of His love to us all, to this people so ignorant. Up and down the railroad stations work

also has been opened, and women are instructed who never before have heard the blessed truth.

And shall we glance into the future? We would not, if we could, tear away the veil that hides it from our sight. We know enough of the coming year to spur us on to fresh exertions and to be a guide for our actions, and that a year spent in conscientious discharge of duty will bring blessing to us and the work. The past is in God's, keeping and we leave the future of our work in Cawnpore with Him too, feeling sure He will, if He sees it is best, send us the means we need to carry on our labors in this great city where the cry is constantly going out: "Come and help us."

WHAT IS WORSHIPPED.

Some time ago, being very near a Hindu temple, I was tempted to go within the enclosure, a thing I very seldom do, for not being able to do any good there, I do not care to witness their senseless rites. The first things that met my view were two hideous idols. It would be impossible to imagine anything more grotesque and ugly than these two images, and between them a deformed cow. Bells were ringing, timbrels clashing, and people, poor, ignorant creatures, were prostrating themselves before these absurd objects of worship. A half-naked priest, chanting in a monotonous voice from a book he held in his hand, urged the worshippers to greater earnestness. I looked on amazed, and thought, if the music had been harmonious, the images beautiful! Instead, there was nothing but ugliness that must be seen to get any conception of. I tried to get from the priest some idea of what it all meant, but I could not understand a word he said in answer to my questions, and he meant I should not. The worship of the cow is the common bond of Hinduism. The origin and growth of the idea is difficult to trace, but it is universal. Different castes worship different gods, but they all agree in considering the cow a sacred animal. To kill one and to eat its flesh are very dreadful offenses, and are punished, the first by death, the second by excommunication from caste, however high it may be. Why

they consider a deformed one especially worthy of reverence I cannot conceive. I do not believe, however, there is ever so latent a conception of beauty in form, color or sound in the Hindu mind. * * *

ROADSIDE WORK.

I am now writing from Mulvar, a station two hours' ride from Cawnpore, where I have been teaching, and am now waiting for the train to take me back. It has been a pleasant day's work, the only drawback being these hours of waiting at the end.

There are three Bengali families here and several Hindustani homes to which we go regularly every week. First, I went to a Bengali Bo, of whom I am very fond. Shall I tell you why I like her better than the others down here? Because she does not ask me so many questions, but is willing to confine her attention to her work and lessons. I find it very easy to use different languages, if I can keep the women closely to the Bible lessons, but when they branch off upon all sorts of subjects, I find it very difficult to talk with them. However, day by day I am getting more and more accustomed to it, and trust ere long to be able to let them talk about anything they want to. Among other things I am teaching these women to knit comforters. Last week, after endless labor with them, we left feeling sure that at last they knew the thing perfectly. The first objects that confronted me to-day were little balls of worsted and bare needles; they had forgotten in ten minutes, probably, after we left, and so undid it and patiently waited till this week. I have been over and over it again to-day, but shall not be in the least surprised if the needles and little balls will be all I shall see the next time I come. They are sometimes very slow at learning, as why should they not be, poor things! All their lives they are never taught anything, and when at last they do begin, their fingers are stiff and awkward, and it takes a long time to get accustomed to move them easily. One feels so very sorry for them, shut up in their dreary desolate homes, that it is easy to be patient.

JAPAN—Yokohama.*Letter from Miss FLETCHER.*

WHAT IS OUR HOPE ?

In some cases in our own experience, the Japanese accept the truth of the Gospel almost at once, and their faith is seen in their lives ; in others the heart remains hard and unbelieving, even in those who give up the worship of idols. Our Bible-readers are among the most beautiful instances of faithful workers that I know, and one of them once asked me if it was true that persons in America who had heard of God and Christ grew up sometimes in sin and unbelief. She sees the people of her own land harden under the preaching of the Word, but they were not instructed in youth, and have become old in idolatry. Unbelief in a Christian land she cannot understand.

One of the Bible-readers was a Christian before coming to our school, and I think her family are Christians also. Her brother is a preacher or native helper in one of the missions in Tokio. He spoke at the great meeting carried on by the native Christians of Tokio last fall, which was attended by thousands of people. There were many speakers—foreign missionaries and Japanese—and there was earnest praying and singing. It was not exactly like the melody of heaven, though I have no doubt the angels rejoiced to hear it from the lips of the hundreds of believers gathered there out of the millions of idol worshippers and infidels in this great empire. In the crowd I noticed three Buddhist priests, looking very strange, with their shaven heads and sacerdotal robes of silk and gauze among people assembled to hear the Word of the one true God, and they, whether in the character of the Pharisees or not, with the soldiers, the well-to-do merchant citizen, the coolie in his one loose garment, the mothers bringing the babies on their backs, the children of all ages and sizes, and the gray-haired and bent forms of old age, reminded one of the days of John the Baptist, when all Judea went out to hear him preach re-

pentance. They tell us that in the capital (Tokio) the churches are being filled with listeners, and many have been added to the number of believers. I heard at a prayer-meeting of our foreign church lately an account of a mission work in Japan of which I had known nothing before. It is in Shikoku, an island in the southern part of the empire, and contains some three millions of inhabitants. Two or three years ago, a missionary of the A. B. C. F. M. found his way to Imabari on the extreme western coast of this island, and the preaching of the Gospel awakened great interest among the people. The priests of the Shintoo religion, I think it was, determined to counteract this interest by erecting a new temple. Subscriptions were taken up, and in time the black-roofed temple, with its gildings and carvings, stood complete, with the names of those who had helped in its erection by their contributions conspicuously placarded around its walls. In the meantime the "Yasu or Iyesu kiyo," the Christian faith, was spreading. I think we are too busy sometimes looking for the fruits of our own labors to cast our eyes abroad and see the field whitening for harvest. No seed ever falls to the ground unused, and what a glorious gathering there will be at last for the Lord when He comes to receive His own, each one bringing his sheaves with him!

Letter from SUDZUKE KANE.

(A native Bible-reader.)

Part of the last vacation I spent in a quiet country with one of the girls. At first I had no intention of going, but this young helper of our Japanese teacher had an invitation from the city near by, and was asked to have meetings during the summer. I was so happy, when she wished me to accompany her. I told her that I am most willing, and as our teacher had no objection, we promised to go together.

Mrs. Pierson told us that some kind lady had sent certain sums of money to be spent for such work, so on account of that we could stay longer. Yet it was not pleasant to those

who became familiar with us when we came away ; the Heavenly Father kept the young travellers so kindly, and we had much more blessings than we ever had. We went first to Hakone. There are Christians who went from Yokohama over that mountain, whom we went to see. This place is about seven miles from Hakone, and is called Mishima. Seven miles, again, beyond this, is a village called Rayama, and it was to this place we were invited. Most of the people are farmers, so meetings were held in the evenings. Sometimes twenty, sometimes fifty persons came. Most of them heard for the first time about the true God and the Saviour. In the day time the women neighbors who are weak or have to stay at home visit us, while all the others had to go into the field. They wanted to hear what we had to tell them. There are two earnest Christian women here ; one of them is the friend at whose house we stayed. She is very pleasant and kind, and the other is too.

When we were about to start, they tried to compel us to promise to come again next year, but I could not, for I do not know at what place the Lord wants me to work. This was the first time we have been called to work in a distant field without a lady of the " Home."

I hope you will give thanks to the Father in Heaven for all His blessings, which He bestowed upon us so abundantly.

From SHIN SUDZUKI.

Lately three men were baptized in our church, and I heard that ten people were baptized on one Sunday in the country. Here and there we learn that the fruits of our laborers' earnest efforts are seen. I believe God is blessing our country, and we are very grateful.

One week the Christians in Yokohama held a meeting every evening to pray for the outpouring of the Holy Spirit. On Wednesday we had it in our school-room, and quite a number of people assembled, so that our pastor said we would continue to hold meetings one week more.

CYPRUS—Larnaca.*Letter from Mrs. FLUHART.*

A GREAT CEREMONY.

January 31, 1881.—On Tuesday, the 18th inst., I witnessed an interesting ceremony in the metropolis here. This day in the Greek Church corresponds to our Epiphany. I remember having written you of the celebration of this feast in Athens, but there it took place by the sea-shore, while here it was in the church. There is a peculiar arrangement in the Greek churches here, a remnant, I presume, of Turkish rule. It consists of a lattice work, separating the apartment of the women from that of the men. In this church the gallery is appropriated to the women, and ornamented in front by a very pretty lattice work. On this occasion, I noticed that quite a number were in the church; whether they always took this liberty I do not know, but probably only the lowest class of female servants remained below. We went up into the gallery, not through fear or modesty, but because we could have a better view and hear more distinctly from that point. I felt very much like a caged bird peeping through the lattice. The Archimandrite, in the absence of the Bishop, officiated, assisted by other clericals. They all wore their gold embroidered robes. The liturgy was that read at baptism. In the centre of the church, under arches of green leaves and enclosed by a wooden railing, was the baptismal font. Behind this were the two candelabra upon which the lighted tapers of the worshippers were placed, while some stuck them upon the railing. Between the two candelabra was a small canopy, over a table, upon which was a picture of what I presumed to be the baptism of our Saviour. By its side was a cross apparently silver and about a foot in length. After lighting the tapers and making the sign of the cross, each one kissed the picture and the cross, and then exchanged the compliments of the day with the others present, taking care, all the while, to bow the head and make the sign of the cross at the proper points in the

liturgy. There was also a moment when all was silent, as the host was brought forth and elevated. Just after this, one of the priests brought forth a waiter with a quantity of bread cut into small pieces about an inch square, and passed it around. This was blessed bread, of which nearly every man, woman and child secured a portion and kept it carefully. After a while the cross was removed from its position beside the picture and taken into the Holy Place. It was then brought forth as an infant for baptism. The gate of the railing was opened, and then came a struggle amongst all the children and half-grown boys to get a place within the enclosure, a place about one hundred square feet around the font. When the clergy entered and surrounded it, most of them were obliged to withdraw. After the usual ceremony, the cross was baptized by dipping three times. When it was raised the third time, several crosses attached to strings which we had not noticed were jerked out of the water by the bystanders. Tapers were thrust into the water, others brought bottles of various sizes and shapes, which were filled, while some, less fortunate, dipped up handfuls which they drank and distributed to those not near enough to reach the water. The priests, in the mean time, were making their way out with the cross, which each of them had kissed, as had also as many bystanders as were within reach. The exercise being over, the crowd began to disperse. We noticed one of the priests standing near the door with a small open silver casket containing something which each one kissed. We descended, and entered the door to see what it might be. It appeared to be a silver cross, but we were informed that it contained a piece of the identical cross upon which our dear Saviour was crucified. There is said to be a piece in the monastery on the summit of the Mount of the Holy Cross which I visited more than a year ago. Supposing it to be the same, I asked if it were not so, but the priest replied: "No, we have two pieces." It seems strange that intelligent people can be so credulous.

Home Department.

Peter's Gift.

In a pleasant old-fashioned room in the ancient city of Strassburg, a group of young girls were gathered together for their weekly Bible lesson. This was given to them by the chaplain of the Deaconess Institution, in which they were preparing to become members of one of those Protestant sisterhoods which send forth, in all parts of the world, Christian women trained to care for the sick, the poor, the helpless and the ignorant.

The lesson for that day was Acts iii, and as the sixth verse was read, "Sisters," said the pastor, "can *you* say what Peter said to this poor cripple?" "No," answered several, thinking that he alluded to the miraculous gift of healing.

"Yes," replied he, "most of you can say with truth: 'Silver and gold have I none,' but if you go in the right spirit to those among whom you work, you can add, like Peter, 'but such as I have give I thee.' My time, my strength, my gift for teaching, my skill in nursing, my love for thy soul, my very life, and all this 'in the name of Jesus Christ.'"

These earnest words left a never-to-be-forgotten impression on the heart of one of the hearers, and to-day she would ask you, dear friends, who read these lines, to consider what they mean *for you* with regard to foreign missions. What have you to give for that blessed book? "The silver is mine, and the gold is mine, saith the Lord of Hosts," and with it He fills here and there the hands of His children, that they may, as faithful stewards, distribute it according to the needs of His people and His work. Oh, that all might feel their responsibility in this respect! Oh, that they could realize the pang of

regret and disappointment with which, at almost every meeting of our Board, we lay aside letters from our missionaries asking for the necessary funds to extend their work, to add to or repair mission premises, to open new stations in localities whence the cry is sent forth, "Come over and help us," with the one discouraging answer: "We cannot, we have no money!"

But the greater number of our readers, perhaps, can truly say (at least comparatively), "Silver and gold have I none;" well, dear friend, what have you? "Such as I have," should be the measure of your liberality, for what you have not will not be required of you.

Have you influence, have you friends, have you the gift of persuasive speech or the pen of a ready writer? Will you not use these in our behalf, and enlist the interest, the sympathies, the prayers, as well as the material assistance of those who, perhaps, have only withheld it hitherto because they did not know of our Society and its work?

Have you skilful fingers that can make articles which may be sold for the benefit of the work, or sent to our missionaries for distribution among the children of their schools, or for adding to the comfort of their homes? Only a few weeks ago, some of the inmates of an insane asylum were joyfully helping one of our ladies in dressing dolls to be sent to Calcutta, and thus contributing their share toward making glad the hearts of both missionaries and children there on the coming Christmas. Shall *you*, dear reader, do less than they?

Have you ideas, useful suggestions to make for the benefit of our work? Words of cheer and encouragement for our sisters who labor in the far-off heathen lands, or for us who bear such a heavy burden of responsibility at home, in the direction and support of the work? Nothing is too small to be given to the Lord, accepted of Him and blessed to others,—who, then, shall say: "I have nothing to offer?"

And, finally, is there no one who reads these lines, who will feel constrained to give *herself* to the blessed task of bringing the Gospel to our heathen sisters, who "sit in darkness and in the shadow of death?"

Let me add here one instance of giving "such as we have," taken from a private letter lately received :

"Mr. B. E., a Swiss missionary, has returned from Africa, having lost there his wife, his four children, and his own health hopelessly shattered. His youngest brother is on the eve of starting for the same mission field, with the young wife whom he is to marry in a few days."

The father of these young men, well known to the writer, is an aged minister who has devoted his whole life to preaching the Gospel at home. Rich in sons, if not in "silver and gold," he gave his first-born to the cause of Christ in far-off Africa, and now sends forth his Benjamin, well knowing the fate that awaits him in yonder deadly climate. And what, think you, was the meaning of "giving" to those two heroic young women and their families?

Dear friends, try to realize these things, and then ask yourselves : "What does 'such as I have' mean for *me*?" And in their time of gifts and "good-will," will you not bring "Peter's gift" to the missionary cause, "in the name of Jesus Christ?"

E. P.

Ways and Means.

One of our enterprising Bands, called the "Argonauts," in Rockford, Ill., gave a charming social entertainment this year, varied with music and recitations, of which we received some glowing accounts in the local papers. From one of them we make the following extracts :

"The Argonaut Society was organized some four years ago, and its object is to enlighten its members on the history and literature of all countries, and at the same time to act as a missionary society, by sending to heathen lands the ennobling influence of Christianity. The members of the organization have an enviable reputation for doing all things in the social line admirably, and the entertainment provided last evening was

one which will have more than a mere passing influence on Rockford society. The association, by the admirable manner in which they received the guests, demonstrated the fact that the members were by no means ignorant in the art of entertaining, and they may well feel proud of the success which crowned their efforts.

“Frequent notices of the meetings of the club called ‘The Argonauts’ have appeared in the city papers, but the question is often asked, ‘Who are the Argonauts?’ To answer this question, and to correct any erroneous impressions that may exist, is the aim of this article. Its object is two-fold: as a literary club, to make its members well informed upon the literature and history of all countries; and as a missionary organization, to give free-will offerings for sending the refining and elevating influences of Christianity to the darker portions of the world. The course of study consists of twelve meetings a year, which are usually well attended and of great interest. The programme is prepared in advance, and all who have the time read upon the subjects to be discussed each evening, and then bring to the club their choicest thoughts and facts. From these meetings many drew their first inspiration of Grecian history. For two years the course was on American history, and this year they have turned their attention, with real enthusiasm, to the literature and history of their country’s fatherland, England. The funds are sent, through a source strictly undenominational, to the work in India and Japan, and the friends who have so generously supplemented the efforts of the club may feel assured that their money is well invested.”

Our Cincinnati Branch report tells us the “Shining Lights,” led by Miss Cottie Fox, was organized in March, 1879, consisting of fourteen members, ranging from four to nine years of age. Each child contributed two pennies a week, which they earn. Their leader has instructed them to make paper tapers, which they sell at ten cents per hundred; also to make an auto-graph quilt, for which they secured names at a dime a piece.

Mission-Band Department.

What Children Did.

Mr. Bickersteth, the author of "Yesterday, To-day and Forever," said, when he went to Hempstead, one of the pretty suburbs of London, twenty-five years ago, he opened a Bible class for children. A few months after it was begun, one of the children said :

"Mr. Bickersteth, we are so fond of our Bible class; we want to do something for you to show you how much we enjoy it. What can we do?"

He replied :

"If you want to do anything, dear children, I propose that you shall work for the Church Missionary Society. You can all do something, and we will have a sale at Christmas and give the proceeds to the missions."

So they began in earnest, and at Christmas realized seventy pounds as the result of their labors. Every year since then the children have had a sale, and have made not less than one hundred pounds each year, which will send one missionary to India. Dear children, think of this. One more incident I will relate. Mr. Bickersteth wanted three hundred pounds for a certain missionary object in which he was interested. After one of his morning sermons he made an appeal for this sum. Coming from church, one of his little children said to him :

"Father, you asked for those three hundred pounds, but you won't get it."

"Why not," said the father, "is it such a big sum? Have you prayed about it, my child?"

“No, father.”

“Well, I have, and so I expect to get it.”

While Mr. B. was having this talk with his boy, another boy said to his mother:

“I want to sell my silver cup and give it to Mr. Bickersteth.”

The mother asked for what the money was wanted. The answer being satisfactory, the boy was allowed to sell his cup, which was a valuable one, and send the money. During the week Mr. B. mentioned this incident to one or two of his friends, and when the collection was taken up the Sunday following there was more than three hundred pounds in the plate. Those who could not give money gave their rings and brooches. This little boy, who gave the cup which he probably valued very much as the gift from one who loved him, did not think how far the influence of his act would spread, not only in England and India but way over the water to America. You may not all have a silver cup to give, but you all may be able to deny yourselves something that you may have the more to give to the dear Lord Jesus, who has done so much for you.

E. G. MARSTON,
of India.

A Happy Evening.

Our “Anna Hull Mem.” Band in Catskill, N. Y., sent a tasteful box to Japan, with which our missionaries were able to decorate a tree as is here described.

The tree was exhibited on Christmas eve, and was as pretty as any we have ever had. The school-rooms were decorated with wreaths and festoons of evergreens, among which hung scarlet clusters of the “nonten,” which corresponds in its use here with the holly of our western climate. In the absence of popcorn the girls cut

curious hangings of white paper, to the ends of which were attached birds or insects of their own manufacture, in different colors, and these floating from the branches gave a singularly light and very unique effect to the whole. Gaily-colored flags, shining balls and wax candles finished the decoration, which was enhanced by the display of the simple presents and the "go chiso" in the shape of small baskets of bamboo filled with native confections. Shortly after seven the doors were open and the seventy boarding and day-scholars came in, two and two, and took their seats quietly, while one of the pupils played a march on the organ. Everything was as quietly done as if they were disciplined soldiers forming into line of battle, but the smiles became almost audible before the exercises began with prayer by our native teacher, Mr. Kumano. After this a hymn was sung by the music classes, and some informal recitations were given by five or six of the little ones, all in English, and then the impatient wonderings were gratified by the process of stripping off the tempting and unforbidden fruit. Everything was enjoyed, but those babies with the wonderful eyes, and the caps and dresses and sacques! We have had young ladies with the most stylish costumes, brides that came across the ocean in veils and flowers, and every variety of age and sex in dolls, but never before was there such an array of dainty, dimpled babies. One, especially, that required to be duly put to bed every night because of its possessing an additional gown, was the pride and joy of our Katie, a little Eurasian, whose big eyes could scarcely close upon her treasure.

A. FLETCHER.

The Ancient Missionaries.

This paper was prepared by one of the members of the "Doremus" Band in Cincinnati, to be read at its monthly

meeting. We print it as a specimen of what can be done by our young friends to interest and instruct.

In this age of progress, when the Church is sending out hundreds of missionaries to all parts of the world, how seldom do we stop to consider who were the first to carry the news of the Gospel to those far-off isles known by the name of Britain. Let us go back to those olden days, and see if we can find out who the pioneer missionaries were, whose names have been forgotten.

The early language of Britain was the Celtic. Not only was this the common dialect of Britain, but also of Gaul. In those days the Roman roads were in such good order that conveyances could travel from the straits of Dover to the shores of the Mediterranean at the rate of one hundred and twenty miles in twenty-four hours. Then, too, Britain and Palestine were under the same government. From this fact we can easily see how many public movements in Palestine would reach Britain very quickly.

When did the Welsh first hear of Christ? It came about in this way. When Peter was preaching at Jerusalem, on the day of Pentecost, a handful of the Welsh people were present; they carried home the words which they had heard, and thus was the first seed of Christianity sown in British soil. At this time there were many thousand Jews residing in Britain. They were thrown in daily company with the Welsh, and came to have a great influence over them concerning their religious belief. Several things made it easier for them to convert the Welsh than any other heathen nation. One was that the Welsh of Britain had no idols. They, like the North American Indians, worshipped an invisible deity. Another fact that was a powerful element in bringing the Jews and Welsh into close friendship, and in facilitating proselytism, was this, that both the Jews and Welsh were the bitter enemies of the Romans. A second band of Christians reached Britain in A. D. 37, being obliged to flee from the persecution of Saul. Some of them tarried at Marseilles, and the Druids, hearing that a small number of Christians were there, went down and persuaded them to come into Britain. Some say that Lazarus and his two sisters, and Joseph, of Arimathea, were among that company at Mar-

seilles. Some say that Bran was the first to introduce the Gospel into Britain, A. D. 58, while others attributed its introduction to King Seuring, called Sucus in Roman history.

The Gospel was carried to more places by obscure men, who were not so fortunate as to have their names recorded, than by renowned men. However, both Bran and King Sucus rendered essential service in establishing the new religion among our ancestors.

A Worker at Rest.

Our Indian sister Mohenie is dead. She was born in Calcutta, where her infancy and childhood were steeped in poverty. When very young she married, had two children, and soon after her husband became an incurable invalid. In vain she prayed to her heathen gods for his recovery, and presented her scant offerings at many a shrine. But her prayers were not heard, nor her offerings accepted. Certainly

“ She had known Sorrow ; he had walked with her,
Oft supped and broke the bitter ashen crust ;”

when our dear Lord, who pities the poor, sent her the kind invitation: “Come unto Me all ye that labor and are heavy laden, and I will give you rest.” She wanted rest, and she went to Jesus and found it. She became His faithful servant and loyal subject. Her chief joy was to work for the Master. She walked by day over the scorching plains of India, and often in its baneful night air, to carry the good tidings “that God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life.” The following extracts are from letters written to the ladies of our Society:

Mohenie's Last Letter.—“I am sorry to say that for six months I have been laid on a bed of sickness. I have not strength to sit up. I have tried many and many physicians, but have not improved. Now I have committed my soul unto the Lord, and am without anxiety.

Let Him do unto me as it seemeth Him good. I cannot tell you how great my sufferings have been. None on earth can comfort us as the Lord can. He gives me peace in the midst of my suffering."

Miss Hook's Letter.—"You will be grieved to learn that your teacher Mohenie is no more. After several months of suffering the welcome messenger was sent with the call, 'Come up higher,' and the remarkable little woman, who patiently sat at the Master's feet here, is, without doubt, now joyfully singing praises in His presence. She died very happily. She knew whom she served, and was glad to go to Him. She was like a mother to our young teachers here in the house, and they miss her sadly; her pupils all grieve for her, for they loved her very much."

Mohenie's Sister Ruth's Letter.—"It is five days since my sister died, at ten o'clock Sunday morning, October 24th. When dying she committed her soul and life in a wonderful way unto the Lord. In the early morning she asked, 'Is this Sunday, the Lord's day? I shall go to-day to be with Jesus,' and calling all to her she spoke to them. To her aged mother she said: 'Do not weep for me, for I am leaving the troubles of this world and going to a place of happiness.' Having said this, she added, 'Lord, receive my spirit.' As she spoke, her face became so radiant. She died in the enjoyment of heavenly peace, and has gone to be with the Lord. My aged mother is in great distress. None can comfort her. She only wanders about calling, 'Mohenie, Mohenie!'"

The deceased was a Bible-reader, supported by Calvary Church. When our church was small, almost in its infancy, we formed a Missionary Society, auxiliary to the W. U. M. S., and resolved to educate a child and support a Bible-reader. The child is now a bright girl, a follower of Jesus, and Mohenie, we believe, is singing the "new song" in heaven. Our Lord has given us the smile of encouragement in our work,—the blossom and the ripe fruit together.

E. M. C.

Newark, N. J.

RECEIPTS of the Woman's Union Missionary Society from
January 31 to March 26, 1881.

NOVA SCOTIA.

Wolfville, Mrs. Mary E. Graves,
Arcadia Sem., for library in
Japan, \$5 00

NEW HAMPSHIRE.

Concord, Sunday-school class of
young ladies, per Mrs. Jas.
Minot, for Cawnpore, 3 56
Wakefield, "Willing Hearts," per
Miss Harriette Dow, 25 00
\$28 56

VERMONT.

Middlesex, Miss Mary A. Eustis,
donation and "Link," \$1 27

MASSACHUSETTS.

Amherst, Mrs. Anson D. Morse,
5; "Link," 60c.; Kardoo, 1.05, 6 65
Boston, Boston Branch, Mrs. H.
Johnson, Treas. (See items
below.) 52 30
Northampton, Miss M. A. Allen,
collector, of which from Chi-
nese boys, 4.66, 36 16
Brittan Missionary Society, of
Smith College, Miss I. I. Pad-
dock, Treas., of which 15 is
for 1880, 35 00
\$130 11

RHODE ISLAND.

Providence, collected by Mrs. C.
E. Green: Mrs. Woods, 10;
Mrs. Geo. I. Chace, 10; Mrs.
Lucius Lyon, 10; Mrs. H. L.
Fairbrother, 10; Mrs. and Miss
Green, 10; Mrs. E. G. Robin-
son, 5; Miss Beckwith, 5; Miss
Benedict, 5; Miss Hail, 5; Mrs.
Dr. Wilcox, 5; Mrs. Thos.
Durfee, 3; Mrs. Francis Smith,
2; Mrs. John A. Appleton, 2;
Mrs. Joseph C. Hartshorn, 2;
Mrs. Ham, 1; Miss Sibley, 1;
Mrs. Persons, 1; Mrs. P.
Church, 1; Mrs. T. A. Rich-
ardson, 1; Mrs. Caleb Farnum,
1; Mrs. Harkness, 1; Mrs.
Dr. Ely, 1; Mrs. J. A. Brown,
1; Mrs. A. F. Pierce, 1; Mrs.
Wm. C. Greene, 1; Mrs. Geo.
W. Hall, 1; Mrs. Wild, 1;
Mrs. Shedd, 1; Mrs. Hartwell,
1; Mrs. Caleb G. Burrows, 1, \$100 00

CONNECTICUT.

Coventry, Mrs. R. M. Lillie, col-
lector; Mrs. B. T. Preston, 10;
Mrs. J. P. Porter, 5; Mrs. M.
L. Brewster, 2; Mrs. R. E.
Loomis, 1; Miss M. Hutchin-
son, 1; Mrs. E. Hunt, 1; Mrs.
M. L. Loomis, 1; Mrs. R. M.
Lillie, 1.50; Miss L. Hunt, 1;
Mrs. J. H. Kingsbury, 50c.;
Mrs. H. N. Kingsbury, 50c.;
Mrs. D. B. French, 50c.; Mrs.
H. A. Brewster, 50c.; Mrs.
J. O. Pitkin, 50c.; Mrs. S.
Hughes, 50c.; Miss K. E. Pit-
kin, 50c.; postage, 20c., 27 20
New Haven, Mrs. E. C. Read,
annual subscription, 10 00
Collected by Mrs. Charles Rob-
inson and Mrs. Dexter. (See
items below.) 89 40
Southport, Mrs. E. B. Monroe,
annual subscription, for Japan
Home, 20; for reading matter
in Mission Homes, 5; "Links,"
5, 30 00
\$156 60

NEW YORK.

Albany, Albany Branch, Mrs. F.
Townsend, Treas. (See items
below.) 161 00
Astoria, L. I., "Loving Helpers,"
per Miss Alice Wolcott, for
"Alice Wolcott," Calcutta,
quarterly payment, 7 00
Batavia, Ladies of Batavia, per
Miss Alice G. Fisher, for
"Katie Fisher," Midnapore, 25 00
Brooklyn, Mrs. George Wilcox,
for Life Membership of Mr.
and Mrs. GEORGE WILCOX,
and for Miss Ward's work, 100 00
Woman's Union Missionary Soci-
ety of Clinton Avenue Cong-
regational Church, Miss Rob-
erts, Treas. (See items below.) 707 00
Kinderhook, "Daisy Collier"
Mission Band, per Mrs. W. H.
Rainey, for "Daisy Collier,"
Peking, 20; "Link," 1.20, 21 20
New York, Mrs. Anson Phelps
Stokes, annual subscription, 300 00
Sunday-school of South Ref.
Church, Mr. W. N. Dusen-
bury, Treas., 25 00
Mrs. F. H. Wisewell, annual
subscription, 5 00
Miss J. Abeel, collector; Miss
M. J. Daggett, 5; Mrs. C. H.
Isham, 5; "Link," 50c.; Mrs.
L. B. Denny, 10; Mrs. Cong-
don, 10; Miss F. Isham, 5;
Miss M. A. E. Muller, 5, 40 50

"Argonaut Soc.," Miss A. Lizzie Fitch, Sec. and Treas., for Mrs Lathrop's work, Allahabad, \$115 00
 \$350 57

MISSOURI.

Kirkville, Presb. S. S. per Rev. J. S. Boyd, for Mrs. Fluhart's outside school in Cyprus, . . \$5 00

KANSAS.

Winfield, Miss Floretta Shields, annual subscription, . . . \$2 00

CALIFORNIA.

Brooklyn, A Friend, annual subscription, \$250 00

SALES OF PUBLICATIONS.

Subscriptions to "Missionary Link," Miss H. Dow, 2; Mrs. Ed. Rawson, 6 50; Mrs. J. B. Hutchinson, 4 50; Mrs. John Lathrop, 3; smaller subscriptions, 32 50, 48 50
 1 copy "Kardoo," 50
 Mite box, 25
 Sale of leaflets, 7 10
 Ribbon series, 3 54
 Japan paper, 1 41
 Gospel in all Lands, 25
 \$61 55

Total receipts from Jan. 31 to March 26, 1881, . . . \$4,240 04

MRS. J. E. JOHNSON,
Asst. Treas.

RECEIPTS of Boston Branch.

Friends in Lawrence, Mass., through Mrs. E. D. Kendall, for Miss Ward's work; Mrs. John Fallon, 1; "Link," 50c.; Mrs. C. M. Cordly, 1; "Link," 50c.; Mrs. G. W. Russell, 1; Mrs. Edwin Davis, 1; "Link," 50c.; Mrs. E. D. Kendall, 1; "Link," 50c.; Mrs. Bonney, 50c.; Mrs. C. K. Pillsbury, 2; Mrs. Closson, 1; Mrs. Peter Osgood, 50c.; postage, 30c., \$11 30
 Through Mrs. L. J. Knowles, Mrs. Abby L. Turner, annual subscription, 5 00
 Through Mrs. Burr Porter:
 Mr. Oliver Ditson, . . . 10 00
 Mrs. Ditson, 3 00
 Dr. Ahlbourn, 1 00
 Mrs. E. T. Adams, 1 00

Mrs. H. S. Almy, . . . 1 00
 " Potter, 1 00
 Lincoln House Band, . . 4 00
 Mr. Marston, 5 00
 Mrs. A. Adams, 1 00
 " Henderson, 1 00
 Miss Aborne, 1 00
 Mrs. Raymond, 1 00
 " Byam, 1 00
 " N. Adams, 1 00
 " H. W. Johnson, . . . 1 00
 " Stone, 1 00
 " H. Jewell, 1 00
 Miss Graves, 1 00
 36 00
 \$52 30

MARIA N. JOHNSON,
Treas.

Collections in New Haven, Ct.

By Mrs. Dexter:
 Miss Davenport, 10; Miss Apthorp, 5; Mrs. O. B. Dwight, 1; Mrs. D. C. Eaton, 2 . . \$18 00
 By Mrs. Chas. Robinson:
 Mrs. T. D. Wheeler, 10; Mrs. T. M. Dexter, 5; Mrs. James Hoppin, and "Link," 3.60; Mrs. Tredwell Ketcham, and "Link," 5.60; Mrs. Dr. Bronson, 5; Mrs. Nelson Hall, 3; Mrs. Baldwin (Ester), 2; Mrs.

Dr. Crane, 1; Mrs. Leonard Bradley, 1; Mrs. Fred. Ives, 2; Mrs. E. E. Hall, 1; Mrs. Samuel Harris, 1; Miss Edwards, 1; Miss Lucy Star, and "Link," 2.60; Miss Bradley, 1; Miss L. Bradley, 1; Mrs. Thos. Wells, 2; Mrs. Robinson, 20; "Link," 60c.; Mrs. M. A. Marshall, 1; cash, 2, . . 71 40
 \$89 40

RECEIPTS of Albany Branch.

Mrs. Geo. R. Memeley, as annual subscription,	\$5 00	mission Band, the Angel's Band, "in memoriam,"	20 00
Mrs. LeGrand Bancroft, as annual subscription,	3 00	Miss Esther Mix, "Link,"	50
Mrs. Wm. Wendell, as an' al sub.,	10 00	Miss E. Mayell, as her annual subscription,	2 00
Mrs. Maurice E. Viele, for Band "Cross-Bearers,"	20 00	Miss Mayell for "Links,"	3 00
Through Mrs. Mary Pruyn:		Mrs. B. R. Spellman, for "Link,"	1 00
Miss Eliza Phelps,	60	Mrs. Edward Reed, for "Link," from 1877 to 1881,	3 00
Miss Emma McElroy,	60	Miss Phelps, for "Link,"	50
Miss H. F. Wolverton,	60	The Clinton Ave. Pres. S. S., for the support of "Kama," in Yokohama, Japan, for 1880, thr'gh S. F. Snowden, Treas.:	75 00
Mrs. W. LaGrange,	60	Mrs. Theo. D. Smith, Jr., for "Link,"	60
Ladies of the Congrega'l Church, through Mr. E. L. Mallory:			
Mrs. Newland,	60		
Mrs. C. E. Burton,	1 00		
A friend,	1 40		
	2 40		
	3 00		
Mrs. Mary E. Pruyn, from sale of books,	12 00		
Mrs. S. O. Vanderpoel, for Mis-			

\$161 00

MRS. FREDERICK TOWNSEND,

Treas.

*From the Ladies' Society of Clinton Ave. Congreg. Church,
Brooklyn, collected by Mrs. WM. H. HARRIS.*

Mrs. A. Barnes, \$20 00	Mrs. Jane Marshall, 5 00	Mrs. W. P. Halsted, 5 00
Mr. John Gibb, 20 00	" H. L. Coe, 5 00	" V. B. Upham, 5 00
Mrs. Wm. Nichols, 15 00	" Wm. Moses, 5 00	" Julius Davenport and daughter, 5 00
" C. P. Dixon, 15 00	" J. G. Brown, 5 00	" Max Hein, 5 00
" Lizzie B. Wilson, 15 00	" Wyllis H. Warner, 5 00	" H. H. Van Dyck, 5 00
" Mary E. Whiton, 13 00	" Edward Simpson, 5 00	" N. Hoxie, 5 00
" Wm. Ives Budington, 10 00	" Geo. W. Hedge, 5 00	" D. A. Richardson, 5 00
" S. E. Warner, 10 00	" D. B. Dearborn, 5 00	" W. A. Husted, 5 00
" H. D. Wade, 10 00	" C. M. Crego, 5 00	" A. G. Jennings, 5 00
" W. H. Harris, 10 00	" C. G. Woodward, 5 00	" H. R. Jones, 3 00
" J. W. Ellwell, 10 00	" Edwin Holmes, 5 00	" J. Gridley, 3 00
" A. C. Barnes, 10 00	" James Fuller, 5 00	" A. H. Wagner, 3 00
" Thomas B. McLeod, 10 00	" S. P. Adams, 5 00	" A. W. Gilbert, 3 00
" M. N. Packard, 10 00	" C. C. Woolworth, 5 00	" Chas. Wilson, 3 00
" J. E. B. Brick, 10 00	" J. C. Hutchison, 5 00	" Geo. F. Knapp, 3 00
" Geo. Wilcox, 10 00	" James Mitchell, 5 00	" C. E. Little, 3 00
" Thos Hall, 10 00	" P. J. Ackerman, 5 00	" D. S. Hammond and daughter, 3 00
" C. Phelps, 10 00	" Alfred Smith, 5 00	" Geo. P. Sheldon, 3 00
" L. H. Bonesteel and daughter, 10 00	" J. B. Lambert, 5 00	" M. L. Burr, 3 00
" J. J. Williams, 10 00	" C. J. Cave, 5 00	" Geo. D. Mackay, 3 00
" Henry Treadwell, 10 00	" Ant. Comstock, 5 00	Miss Lettie M. Smith, 3 00
" Wm. Howard, 10 00	" R. Thackray, 5 00	" Ada C. Treadwell, 3 00
" T. A. McIntyre, 10 00	Miss A. L. Davidson, 5 00	" A. Lapsley, 3 00
" S. W. Johnson, 10 00	Misses Boorum, 5 00	" Holmes, 2 50
" F. E. Dana, 10 00	Mrs. R. S. Roberts, 5 00	" B. S. Holmes, 2 50
" Henry Elliott, 10 00	" Silas Fish and daughters, 5 00	" J. C. Cullen, 2 50
" Mary Webster, 10 00	" C. A. Olmsted, 5 00	Mrs. Rowland Story, 2 50
Miss Sophie A. Warner, 5 00	" James L. Truslow, 5 00	Miss L. S. Elwell, 2 00
" Alice F. Harris, 5 00	" T. J. Wilkie, 5 00	" J. R. Elwell, 2 00
" Sarah P. Dunton, 5 00	" Grant, 5 00	" H. W. Taney, 2 00
" Jessie Dunn, 5 00	" Talmage, 5 00	" E. Lapsley, 2 00
" Lena Dixon, 5 00	" Worthington, 5 00	" Thayer, 2 00
	" J. G. Story, 5 00	" Carlisle, 2 00
	" J. H. Thorp, 5 00	" Jessie Mitchell, 2 00
	" A. A. Brewster, 5 00	

Miss Jennie Stone, 2 00	Mrs. M. E. Bunker, 1 00	Miss L. B. Chatfield, 1 00
Mrs. A. Imhorst, 2 00	Miss J. M. Lippman, 1 00	" F. B. Chatfield, 1 00
" Alfred Wicks, 2 00	Mrs. T. S. Knapp, 1 00	Mrs. M. H. Hooper, 1 00
" J. F. Pratt, 2 00	" J. G. Wilbur, 1 00	" J. B. Freeman, 1 00
" H. B. Smith, 2 00	" T. S. Thorp, 1 00	" M. A. Johnson, 1 00
" C. M. Hyde, 2 00	" T. G. Anderson, 1 00	" Oglevie Jung, 1 00
" W. E. Thorp, 2 00	" C. M. Foote, 1 00	" Moses Brown, 1 00
" A. B. Smith, 2 00	" Geo. W. Carson, 1 00	Miss Minnie Brown, 1 00
" S. M. Bidwell, 2 00	Miss Lillie Carson, 1 00	" M. M. Woodward, 1 00
" S. S. Beard, 2 00	" M. J. Spelman, 1 00	Mrs. A. Colson, 1 00
" S. N. Cowper- thwaite, 2 00	" S. C. Viele, 1 00	" R. A. Roberts, 1 00
" L. H. Camp, 2 00	Mrs. Mary D. Culbert- son, 1 00	" M. A. Andrus, 1 00
" E. D. Burkner, 2 00	Miss Culbertson, 1 00	" Chas. Glatz, 1 00
" S. K. Camp, 2 00	Mrs. M. E. Oakley, 1 00	" J. B. Thomson, 1 00
" Geo. S. Davis, 2 00	" C. S. Oakley, 1 00	" Phebe A. Clark, 1 00
" C. C. Shelley, 2 00	Miss A. B. Oakley, 1 00	" Martha Hemphill, 50
" Jane Everts, 2 00	" C. M. Oakley, 1 00	" S. W. Nearing, 50
" C. E. Copeland, 2 00	Mrs. H. F. Simons, 1 00	Miss S. A. Cone, 1 00
" M. B. Keene, 2 00	" Beard, 1 00	Mrs. Sarah F. Watson, 1 50
" A. D. Foote, 2 00	" Lockwood, 1 00	Mrs. Albert G. Jones, 1 00
" E. G. Hazzard, 1 00	" J. E. Shepard, 1 00	Miss Lily M. Jones, 50
Miss A. Imhorst, 1 00	Miss Shepard, 1 00	
" Hattie Barnes, 1 00	Mrs. A. W. Foote, 1 00	\$707 00
Mrs. H. M. Goodnow, 1 00	" H. W. Chatfield, 1 00	M. A. ROBERTS,

Treasurer.

RECEIPTS of Chicago Branch.

Additional receipts from Mission Band Bazar of Dec. 10th, \$8 30	Mrs. P. A. Avery, 50 00
" Snow Flake" Band, Byron, Ill., for quilt, 2 00	Mrs. H. W. King, for "Fannie King," Calcutta, 30 00
Mrs. J. Nichols, for the school at Yokohama, 22 27	" W. G.," 25 00
Miss Crumbaugh's Sunday-school class, for "Annie Lawrence," in the Calcutta Orphanage, 10 00	Mrs. B. F. Blackstone, 20 00
Mrs. E. Hunt, and "Link," 5 50	
Miss Clara Hunt, 2 50	\$175 57
	Mrs. P. A. AVERY.
	Treasurer.

RECEIPTS of Philadelphia Branch from January 20 to March
26, 1881.

Through Mrs. S. F. Ashton: Mrs. S. F. Ashton, 5; Mrs. W. Houston, and "Link," 5.60; Mrs. J. B. Vandusen, 5; Mrs. Thos. C. Hand, 5; Miss Mary Gilbert, 3; Miss Fanny Bryan, 2; Mrs. Mary Burke, 2; Mrs. A. E. Shulze, 2; Miss Augusta Shulze, 2; Mrs. Charles Gib- bons, 1; Mrs. J. S. Keen, and "Link," 1.60; Mrs. Charles Robbins, 1; Mrs. J. Vallance, 1; Mrs. Thos. Diehl, "Link," two years, through Mrs. Maria Janeway, 1, \$37 20	Miss A. M. Quandale, 5; Mrs. J. J. Houston, "Link," 1, 28 50
Through Mrs. R. C. Matlack: Mrs. Dr. Goodwin, and "Link," 2.50; Miss M. Hutchinson, 20;	Through Mrs. T. S. Foster: Mrs. Margaret Pechin, 1; do. for back "Link," 2; Mrs. Van- evra, "Link," 60c.; Miss Julia Davis, "Link," 60c., 4 20
	Through Mrs. B. Griffith: Mrs. J. P. Crozer, 20; Miss M. J. Lewis, 2; Mrs. B. Griffith, 10; Mrs. J. Lewis Crozer, 25, 57 00
	Through Mrs. Breed: Mrs. Breed, 20 00
	Through Miss Anable: Miss A. M. Anable, 5 00
	Second Ref. Episcopal Church, through Mrs. W. R. Nicholson: B. S. H., 100; Mrs. A. M. Mor-

rison, 10; Mrs. Ed. Maule, 5; E. C. Biddle, Esq., 5; Mrs. Charles Emery, 5; Mrs. W. R. Nicholson, 5; Miss Sallie Emery, 1; Mrs. W. A. Stephens, 2; Mrs. J. Eastburn Brown, 1, 134 00

Through Miss M. A. Longstreth: Hannah W. Richardson, for India, Burmah and Japan, 150; Alice Ashhurst, 5; Margaret S. Perkins, 5; Emeline Fox, 5; Sarah V. Fox, 3; "Link," 50c.; R. S. J. Randolph, 5; "Link," 50c.; Mrs. A. L. Lowry, 5; "Link," 50c.; H. W. Pearsall, 5; "Link," 50c.; Mrs. Thos. Sparks, 5; "Link," 50c.; Helen T. Cope, 5; "Link," 2 years, 1; Mrs. Sarah Benner, 6; "Link," two years, 1; Anna B. Steuffer, "Link," two years, 1; Mrs. J. M. Brooks, "Link," two years, 1; Sarah M. Taylor, 2.50; "Link" 50c.; Hannah Taylor, 1.50; "Link," 50c.; Rebecca H. Taylor, 1.50; "Link," 50c.; M. S. Hinchman, 1.50; "Link," 50c.; Emma W. Hays, 2; "Link," 50c.; Mary R. Haines, 2; E. W. Paul, "Link," 50c.;

S. Wheeler, "Link," 50c.; collections from a family of little children at a dinner party to purchase Bibles for some little Hindustanee children who have no Bible, 2.87. . . . 222 87

Through Mrs. J. E. Graeff: Miss S. E. Burkhart, and "Link," 2 50

Through Mrs. Jacob Harley: Mrs. J. B. Daler, for 1880, 20; Sabbath-school class of 10th Baptist Church, 35. 55 00

Germantown Auxiliary, per Miss Holloway, Treasurer: Miss S. Linnard, 25; Mrs. Theo. Bayard, 5; Miss A. Bayard, 5; Mrs. Clewell, 5; Mrs. W. Whitney, 5; Mrs. W. D. Whitney, 50. 95 00

Interest on Allegheny Valley Band, 36 50

Interest on Harriet Holland Estate, 490 00

Collection at Annual Meeting, 72 47

\$1,260 24

Mrs. C. B. KEEN,
Treasurer.

DONATIONS

We gratefully acknowledge the following donations for our Mission Stations:

India. Box of pictures and papers from Miss P. L. Smith, Chicago, Ill., for Miss Sunder. Illustrated papers, Miss Hunt, N. Y. A doll from Miss Knight, Sharon, Conn. Patterns for embroidery from Mrs. J. Crosby Brown, N. Y. 2 dolls for case, from "Earnest Workers," Roselle, N. J. Package of papers from John, Mary and Aleck Proudfit, Morristown, N. J., for the children of India.

Japan. For "Waka Nakahasa," a book, photograph, pocket-book, etc., from Mrs. Dr. Oehme, Newark, N. J.

NEW LIFE MEMBERS.

Miss Florence Love, by "Hopeful Gleaners" and "Barnes Band," Louisville, Ky.
Mrs. F. B. Hall, Plattsburgh, N. Y., by a friend.
Mrs. W. W. Williams, by S. S. of Second Reformed Church, Hackensack, N. J.
Miss Matie Jenney, by "Prairie Gleaners," Galesburg, Ill.

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